

V N^o 2
A
S E R M O N

Preach'd before the
Incorporated SOCIETY
FOR THE
Propagation of the Gospel in
Foreign Parts;
AT THEIR
ANNIVERSARY MEETING
IN THE
Parish - Church of St. Mary-le-Bow;
On Friday the 18th of February, 1714.

By the Right Reverend Father in GOD,
GEORGE, Lord Bishop of Clogher in
Ash IRELAND.

Ⓐ
L O N D O N:

Printed and Sold by J. Downing, in Bartholomew-
Close near West-Smithfield, 1715.

*At a Meeting of the Society at Bow-Vestry,
February 18. 1714.*

A Greed that the Thanks of the Society
be given to Right Reverend the
Lord Bishop of Clogher, for his Sermon
preached this Day before the SOCIETY;
And that he be desired to Print the
same.

W. TAYLOR, Secretary



*By the Right Reverend Father in GOD,
GEORGE, Lord Bishop of Clogher in*

L O N D O N

*Printed and sold by J. Denny, in the Strand,
Close near W. St. Dunstons Church, 1714.*



PSALM lxxvii. Ver 2.

*That thy Way may be known upon
Earth, thy saving Health among
all Nations.*

THAT this whole *Psalm* is Evangelical, and contains a sublime Prophetick Declaration of *Christ's* future Kingdom, and its glorious Propagation through the World, is generally agreed. Indeed, the View and Design of the Holy Spirit is manifest to every considering Reader of it; that it is an earnest Prayer for the Enlargement of the Church, to the Joy of all Nations, and the Increase of God's Blessings; that He wou'd be merciful to the whole Earth, in sending the greatest Benediction, the promised *Messias*; wou'd *Cause his Face to shine*, (as it is in the other Version) *Shew the Light of his Countenance*, that true Divine Light, which lighteth every Man that cometh into the World; for so is *Christ* emphatically called in the Language both of the Old and New Testament.

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Isa. 5. 2. ment. In *Isaiah*, where he foretels our Saviour's Nativity, the People (says he) that walk'd in *Darkness*, (the *Darkness* of Ignorance and Idolatry) are said to have seen a great *Light*; and they that dwell in the Land of the Shadow of Death, upon them shall the *Light* shine; and the very same Expression is repeated in *Zacharias's* Prophecy; nay, he is in both Testaments more peculiarly said to be a *Light to lighten the Gentiles*. He *Joh. 8. 12.* styles himself the *Light of the World*; his Gospel is called a glorious shining *2Cor. 4. 4.* *Light*; his Apostles and Preachers are, in a subordinate Sense, also named *Matt. 5. 14.* *Lights*; and all true Believers are called Children of the *Light*, and commanded *Luk. 16. 8.* to rejoice in it; or, (as it is in the Verses following my Text) let all the People therefore praise God, and let all the Nations be glad and sing for Joy

No Comparison could better illustrate than this, the true Design and genuine Effects of the Gospel; for it is in the Nature of *Light* to be diffusive; it spreads every way with incredible Swift-ness, visits all the Corners of the Earth, nothing is hid from the Heat thereof, and it brings (wherever it comes) cheering Joy, and healing under its Wings.

That God has been graciously merciful to us, and blessed us, in shewing us this *Light* of His Countenance; in shining upon us with his purest and brightest Beams, should ever fill our Mouths with Praise and Adoration; but then let us

never cover this Light under our Bush-
, confine it (as the Pillar of Fire was)
any particular Nation or People; but
rather industriously promote its natural
effusing and spreading, that *God's Ways*,
his wonderful goings out, his righteous
statutes, his gracious Covenant, may be
known upon Earth; his saving Health, that
Word of eternal Salvation which Jesus
Christ published, and which was to be to
the Ends of the World, that giveth Health
to the broken in Heart, and spiritual
Medicine to heal their Sickness, unto all
Nations, that all the Ends of the Earth
may fear Him, as it is in the Conclu-
sion of this Psalm.

To prosecute this truly Noble and
Christian Design of *Propagating the Gos-
pel*; the Design for which our Saviour
came into the World, and the very
Commission He gave his Apostles and
their Followers when He was leaving it,
saying: *Go ye into all the World, and*
teach the Gospel to every Creature: is
the very Business and Study of the wor-
thy Members of that Society, before
whom I have the Honour to speak. I
cannot pretend to offer any Motives to
encrease your Evangelical Zeal, with
which you are not already warmed, or to
enforce a Duty you are so thoroughly con-
vinced of. The Subject seems to be ex-
hausted, and the many excellent Dis-
courses you have heard on the Occasi-
on leave scarce any thing new or un-
expected to be added. Yet be pleased to

Mark 16.
15.

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allow me to lay before you some few Considerations on the following Heads.

I. Of the Excellency of the great Design you are engaged in.

II. Of the Obligations that lye on all good Christians to advance and promote it.

III. To suggest some likely Methods of Success in this glorious Undertaking.

Lastly, To mention the obvious Hindrances and Obstructions of this good Work, in order to their being removed.

And *First*, Of the Excellency of the great Design you are engaged in. The Discovery and Manifestation of Truth, has been the Business, the Study of all wise Men since the World began; to contemplate the wondrous Ways and Works of God, gave birth to Philosophy, employ'd the great Genius's of Antiquity in Tracing second Causes, in Examining the Disposition, Beauty, and Harmony of the visible Parts of Heaven and Earth, till they arose, by Degrees, to the first Almighty Cause, whose Power and Godhead were clearly seen from the Creation of the World, being understood by the Things that are made.

Now,

Now, if the Contemplation of this material Book of Nature, which contains only the first Rudiments of Divine Knowledge, has such irresistible Charms, as to engage the Thoughts and Application of the worthiest Men in all Times, who spent their whole Lives in the unwearied Search, and free Communication of this inferior Science: How much more excellent must be the Study of the Book of Heaven, the superior Knowledge of the revealed Will of God? How much more useful the Opening of this Divine Book, the Propagation of such exalted Discoveries, the Instructing Mankind, not only in the Works of his ordinary Providence, the regular System of the first Creation, but in the Manifestation of His infinite Love in the new and better Creation, the Redemption of the World by *Jesus Christ*, that *saving Health unto all Nations*; in the Discovery of those Heavenly Laws, so far above the rude and imperfect Precepts of all Philosophy, or the most refined Dictates of humane Wisdom?

The very best of their Doctrines forbade only the outward gross Acts of Adultery, Murder, and the like heinous Sins: But the Christian Religion has searched to the Root of all Moral Evils, and chained up our very irregular Words, Thoughts, and Desires, declaring even harsh Words and Anger to be Murder; and impure Wishes or Lusts, to be Adultery; has exalted common Humanity, and extended it far beyond

the ordinary Bounds of Friends and Acquaintance, which was the utmost that natural Wisdom could stretch, and bestowed it even upon implacable Enemies; has commanded to love them, and do good to them, and to aspire after such a Divine Perfection, as is the very Temper of Heaven.

Can any Design be more Excellent, than to scatter and spread abroad this glorious Light? to instruct Mankind in these most important Truths? Ignorance is the common Parent of all Error; such as have their *Minds blinded*, may easily be led and betrayed into every Corruption; but this dark *Vail that is upon their Hearts may be done away in Christ*; and how publick Benefactors then are they, who prosecute this useful Work? *How beautiful are the Feet of those who bring such Evangelia, such good Tidings; that publish Peace; that bring such good Tidings of Good, to such as sit in spiritual Darknes or Blindness, and in the Shadow of eternal Death; that* *Isa. 52. 7. publish Salvation to the Ends of the Earth.*

To succour the Indigent, to feed the Hungry, to cover the Naked, to relieve the Sick and Distressed, are justly reckoned among the highest Acts of Christian Charity and Compassion; and yet these remove only transient and temporary Evils; respect the Body, our perishing Part, chiefly: Whereas the other more exalted Charity, supplies the most essential Wants, administers immortal Food

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Good to starving famished Souls; cloaths with Robes of Righteousness, and sovereignly heals all the Maladies and Infirmities of a corrupt Nature; does eternal Good to the whole Man, and principally to his never-perishing Part.

A Design worthy of the faithful Servants of that God, whose Mercy and Loving-kindness are unlimited; of the Disciples of that Jesus, who laid down his Life to redeem all Mankind; and of that Holy Catholick Church, whose pure Doctrines we profess.

And this introduces the *Second* Head of my Discourse, *viz.* Of the Obligations that lie on all good Christians therefore to advance and promote it. And if Riches and Profit can tempt Men to travel the whole commercial World, with indefatigable Diligence, and through the most frightful Difficulties, for a Gain that perisheth, and which by a Thousand Accidents they are scarce ever sure of: If neither barbarous Nations, unknown Languages, Extremes of Heat and Cold, Shipwrack or Slavery, can discourage those Missionaries of Trade from hazarding all, to purchase and obtain only Materials to feed Luxury and Extravagance, the gay trappings of Pride and Vanity, or new Temptations and Incentives to a more boundless Intemperance: If Ambition as well as Avarice, if almost every Passion or Weakness of the Soul, has power enough to employ and send its Missionaries

naries through infinite Hazards and Dangers, to gratifie low Appetites, and procure mean, little Satisfaction: Shall not Religion and Godliness, which is the truest as well as greatest Gain; shall not the Desire of subduing Infidelity, Idolatry, and Superstition; the Enlarging Christ's Kingdom, by destroying the Power of the Devil, lay much stronger Obligations on all Heavenly-minded Souls, on all good Christians? especially if we consider, that hereby we obey the express Command of our Saviour, and imitate the Example of his blessed Apostles. That we hereby do the greatest and most valuable Good; and provide for our Selves the highest Comfort, an eternal Reward, and more exceeding Weight of Glory.

The first Evangelical Mission we read of, (unless we should reckon the sending the Son of God himself into the World to redeem Mankind, and His unwearied going about during His whole Life, doing Good, to be one) was that of
Luk. 9 2. the Twelve Apostles, whom He commanded to preach the Kingdom of God; and soon after He sent the Seventy
Luk. 10. Disciples, with the like Power and Commission; and when He had fulfilled all the Prophecies in His sufferings, Death, and Resurrection, with a Royal Authority He commands them to Go and teach all Nations: To feed his Sheep and Lambs: To go into all the World, and preach the Gospel to every Creature. The Publishing such divine Truths, was the very

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My Design of our Saviour's own Mission, *To this end was I born, (says he) Job. 18. 37.*
and for this Cause came I into the World,
that I might bear witness to the Truth,
and in Obedience to these repeated
Commands, to the last solemn Words
of their Sovereign Lord and Master,
we read in the Acts of the Apostles,
how boldly they preached the glad Ti-
dings of the Gospel both to Jews and
Gentiles; how they baffled the Malice
and Obstinacy of the one, and the vain
Philosophy of the others: How in Jour-
neys often, in Perils of all Sorts, in
Stripes, in Weariness and Painfulness, in
Watchings, Hunger, Thirst, Cold, and Na-
kedness, Crosses, Martyrdoms, and all the
most discouraging Trials, they, by Meek-
ness, Patience, Innocency, and Christian
Courage, triumphantly shewed forth the
Power of God unto Salvation.

But further; As the Souls of Men are
the most precious Things in the World;
as no acquisition can be of equal Value
with that of Eternal Happiness: So con-
sequently, no greater Good can be done,
than to rescue those from the Domini-
on of Sin and the Devil, and to dispel
the thick Darkness of Ignorance, Super-
stition and Idolatry, by introducing the
glorious Light of the Gospel, which may
guide and lead them to Immortal Life
and Glory.

And the Charitable Persons, who con-
tribute hereto, can never better lay out
their Time, and Labour, and Riches,
for

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for the Retrieving so many otherwise poor lost Creatures from spiritual Tyranny, and the Danger of Hell; the Peopling Heaven by such new Colonies; the Gaining so many Souls, is a Purchase worth all the Pains and Treasure in the World, because it is a Purchase worth the inestimable Price of the Passion and Death of the blessed Jesus. And they
Jam. 5. 20 who thus convert Sinners from the dark Errors of their Ways, shall save Souls from Death, and cover a multitude of Sins.
Dan. 12. 3 And they who thus turn many to Righteousness, shall shine as the Stars for ever and ever.

Doubtless Obligations are in some Measure laid upon every Order and Degree of Men among us, to contribute to so Christian a Design. We all pray daily that God's Kingdom should come; that the Church should be enlarged, that mystical Body of Christ thoroughly and compleatly built up, unto its perfect Measure of Stature and Fulness; and ought not then every one to put his Hand some Way to this good Work? The Clergy, by Preaching, Writing, and Personal Labours; and the Laity, by Advice, Encouragement, and liberal Subscriptions; the Rich, by maintaining Missionaries, supporting Schools and Catechists; and the Poor, by most earnest Prayers to Almighty God for a Blessing on the Undertaking. But the Traders, Planters, and Merchants chiefly, who in their Factories and Settlements, dispersed through the Heathen World, having

Having gained vast Estates by the Industry and Labours of those poor Infidels, must surely think themselves more particularly concerned to promote their eternal Happiness, and at an easie Expence to repay them heavenly for temporal Riches.

'Tis an indispenfable Debt of Gratitude we all owe; for we also once lay in the like spiritual Obscurity, and walked as other Gentiles, having our Understandings darkened, being alienated from the life of God, through the Ignorance that was in us, because of the Blindness of our Hearts; till by the Charitable Zeal and Piety of primitive Apostolical Missionaries, we became reconciled, our Eyes were opened to behold the wondrous things of God's Law.

Let us therefore, in the Name of God, do as we have been done unto, and endeavour to carry the glorious light of the Gospel to the uttermost Ends of the Earth. Popish Zeal has begun long before us, I will not say but that there might be some Political Views in their early religious Expeditions; however, they cast a kind of Reproach upon the former Coolness of our Proceedings, as if we were not equally warmed with the Desire of Propagating the Gospel. It is now in our Power, effectually to remove that Objection, and by a becoming Zeal in this good Design, to vindicate the Excellency of our Church and Reformation. In order to this, let us

in the *Third* Place consider some of the most likely Methods of Success.

The *Romish Priests and Friars* have several seemingly considerable Advantages over us, in the Prosecution of this Design; the Glare and shew of their Ceremonies; their Images, Pictures, and other sensible Objects of Devotion, so little differing from many of the *Heathen Superstitions*, cannot fail of making an easie Impression upon prejudiced weak Minds, and will much facilitate their boasted Conversions; an ignorant People may soon be persuaded to change one Idol for another, or quit an old superstitious Practice for a new one. Some Doctrines too and Opinions, which symbolize too much with *Paganism*, or are agreeable to their mistaken Notions of Religion, being readily assented to, often occasion a vain Triumph in the Missionary; thus (as *Della Valle* and *Bernier*, both Popish Travellers, do honestly own) the *Brachmans* and *Heathen* wise Men did in Conversation defend their Idolatry by the very same Arguments, that the *Catholicks* (as they call them) do their Image Worship. The mixing Fables and Legends with divine Story, the accommodating Scripture Chronology to the received Accounts of a conceited People, the Allowing a Latitude to some strict Evangelical Precepts, that they may better suit with the Prejudices and Passions, and Lusts of Men, cannot fail to draw in Proselytes; but this is not truly preaching the Gospel, but rather

her teaching for Christian Doctrines, vain and loose Commandments of Men. Their accurate Predictions too of Eclipses, with other surprising Mathematical Discoveries; the shewing an amazing unaccountable Experiment, or some strange Piece of Mechanism, *Phosphors*, *Automata*, and the like, artfully applied, may easily pass for Divine Miracles with a barbarous, ignorant Nation, and be brought to confirm any Religion; but this is building upon Sand, Straw, and Rubble; these Artifices and Frauds, however pious and successful, are not truly Apostolical, were not the honest Methods by which the primitive Christians did propagate the Gospel. Nor that I do readily own humane Arts and Sciences, a competent Skill, perhaps in Mathematicks, Physick, and Surgery, to be very proper subordinate Accomplishments of a Missionary, and such as may usefully insinuate into the Affections of a strange People, to make way for more sublime Doctrines.

But since Miracles and the Gift of Tongues have ceased, the most likely Methods of Success in this great Undertaking seem now to be,

A prudent Choice of proper Missionaries to be employed.

A Competent Provision for them.

A sufficient Number of Schools and Catechists to instruct Youth, and even Colleges

Colleges to improve further the Natives so initiated, and such as may be judg-
ed most capable of being useful in the
Work of the Ministry.

A regular and Apostolical Govern-
ment of the Churches so planted, and a
strict Observance of Ecclesiastical Dis-
cipline.

In every one of these, all due Care
has been taken by the Venerable So-
ciety ; no better Qualifications can pos-
sibly be suggested, than those laid down
by them, concerning the Temper, Pru-
dence, Learning, Conversation, Zeal and
Diligence of their Missionaries ; nor more
prudent Instructions thought of, with
respect to themselves or their Cures,
than such as (after strict Examination
and Approbation) are given to them up-
on their Departure.

All possible Diligence likewise is used
to provide for their Support and Main-
tenance ; but Annual Subscriptions, Roy-
al Briefs, voluntary Contributions, and
Testamentary Legacies, have all hither-
to proved too narrow a Fund for this
Great and Catholick Design. *The Har-
vest truly is exceeding great, but the La-
bourers yet too few ; it is our Duty there-
fore not only to pray the Lord of the
Harvest, to send forth Labourers into his
Harvest, but by all proper Means to
encourage and enable such Labourers to
undertake this Work. Your earnest Zeal
herein, has already provoked very many,
and it is to be hoped, may have a suc-
cessful*

equal Influence on the neighbouring
Land; which, as it agrees in the same
happy Constitution of Church and State,
is governed by the same Laws; so
may likewise in the same forward-
ness of *Mind*, to the *Administration* of
Christian Service: It has already, in
the Measure, furnished Missionaries, and
ministred Seed to those Sowers; may
by your Example, *multiply the Seed*
and increase these Fruits of Right-
ness.

Schools, in a competent Measure, are
already established in many Places, and
Care taken by Masters and Catechists
to instruct the Negro Slaves, and the
Children of Natives, in the Principles
of Christian Religion, and Duties of
Morality.

A College also is very soon design-
ed to be Built in one of our Plan-
tations, for the better Education and In-
struction of Youth, as a Seminary of La-
rners in that Vineyard.

And that those Infant Churches may
more regularly Governed, it is ho-
ped, that what was graciously intended by
our late Majesty, of pious Memory, the
establishment of one or more Bishops
in those Parts, will be effectually exe-
cuted by our present Sovereign; in or-
der to preserve the Primitive Discipline
of the Church, and to perform upon the
place, the necessary Episcopal Functions.

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These

These are such Methods, which, as far as Humane Prudence can suggest might, by the Blessing of God, reasonably promise Success; but alas! our ever vigilant *Enemy*, who, if *Men* Sleep and are not always on the Watch will not fail to sow his *Tares* among the good Seed, has unhappily raised many Hindrances and Obstructions to this Excellent Work:

Which was the *Fourth* and last Thing I proposed to consider. And one most successful Artifice the Devil makes use of, is the Sowing Unchristian *Envyings*, and *Strifes*, and *Divisions*, in the Minds of Men; this was a main Impediment to the Progress of the Gospel, even in its purest Times; for while one saith *I am of Paul*, and another, *I am of Apollos*, are ye not Carnal, saith the Apostle, and do ye not walk as Men. Wherever a Spirit of Party gets in, the Things of the World, and the Passions of Men, are commonly too much blended and mixed with the Things of God. Humane Views and Political Maxims do generally influence, though our Saviour expressly assures us, *His Kingdom* this Kingdom of CHRIST which we are all studying to enlarge, is not of this World; Nothing certainly, will ever effectually propagate and spread it, but Evangelical Charity, mutual Forbearance, and hearty united Endeavours; that as there is one Body, and one Spirit, one hope of our Calling, one Lord, one Faith,

faith, one Baptism, one God and Father of all; so all good Christians, who wish well to this Work, should still endeavour to be like minded one towards another, according to Christ Jesus; and with one Mind, as well as one Mouth, thus glorify God.

A *Second* main Impediment to the Propagation of the Gospel, is an indiscreet Zeal without Prudence; this has heretofore begot Croisades, Inquisitions, Persecutions, and set Men upon all the wild and ridiculous Sallies of spiritual Knight Errantry. Indeed, an intemperate, ungoverned Heat must spoil every good Design; for Violence and Fury being generally its Companions, it can never persuade or convince; it may chance to make Men Hypocrites, but not Converts; for it often supposes no Religion to be sufficiently pure, that is not in every Circumstance and Ceremony conformable to their Notions or Prejudices; and no Fervor to be spiritual, but what is in an extreme. But God is not in those Tempestuous Winds, that rend the Mountains, and break in Pieces the Rocks; nor in tumultuous Earthquakes; nor in the Fire of an indiscreet Zeal; but in the still small Voice of Reason and Prudence. True Evangelical Zeal has warmth enough to give a becoming Spring to Duty, and to heat and enliven the Soul, without enflaming the Passions.

I will mention but one Hindrance more to the successful Propagation of the Gospel ; but it is the greatest and most scandalous of all ; and that is, the shameful wicked Lives and Practices of the generality of Christians. For why should we expect that Evangelical Doctrines should have more Force and Influence on the Minds of Heathens, than they have on our Hearts ? Or that our practical Unbelief should not, in some Measure, justify their Speculative Infidelity ? When a Zealous Missionary has, with the greatest Demonstration of the Spirit, enforced all the holy Truths of the Gospel, and the Purity of its Precepts, to an honest considering *American*, and left him nothing reasonable to reply ; yet how can he ever get over this unanswerable Objection ? Sure (may the *Indian* say) this must all needs be Sophistry and Imposition, since your own People do not believe you. Can they be heartily convinced of the Existence of a just and Holy God, Righteous Laws, and a Future Judgment, who openly offend that God, daily break those Laws, and sin with Heaven and Hell (as you pretend) open before them, in their Prospect ? What should I get by changing my Opinion ? For it seems I may still live as I do, according to the Example of you Christians ; only my Mind is now easier ; I have not the same inward Reproaches ; I am not half so absurd or Self-condemned ; nay, should

become one of you, I might perhaps learn some new and unnatural Crimes, unknown to us *Barbarians*; as we have heretofore done from the *Spaniards*; I might deface the Dictates of my natural Light, may become more wicked and more debauched.

There is but one possible effectual Answer to this cruel Objection, and that is, to live up to our acknowledged Professions; to become Christians in Sincerity and Truth, as we are already in Name. 'Tis in every one's Power thus, by the Grace of God, to propagate the Gospel; we may all hereby contribute as well to the Conversion of Heathens and Infidels, as to the Salvation of our own Souls. A Holy Life and Conversation preaches Christ and his Doctrine much more persuasively, than the best Sermon; and the Subduing of Lusts, Mortifying corrupt Appetites, and Practice of every Virtue, are the only powerful Miracles left to us now; and Miracles they are, in being express bright Appeals to the Senses of Men, in Honour of our Religion, wherewith we may convince the Incredulous.

To Sum up all; If I have in some Measure represented the great Importance and Excellency of the Design we are engaged in, and the consequent Obligations of Prosecuting it with our best Endeavours; What should hinder our cheerfully falling into the Methods I

have mentioned, or else of Proposing others more likely to succeed? Is it not incumbent upon us at least, to remove the notorious Bars and Impediments to so good a Work? The Honour of Religion, the Salvation of Souls, the Love of JESUS, the Love of our Brother, the Love of the Publick, and the Hopes of Heaven, do all concur powerfully to excite us to promote and advance this Christian Design. It is one of the most likely Ways to procure God's Blessing upon our own Church and State, our gracious King and His Government, our publick Councils, and to secure all the happy Advantages we at present enjoy, and a Continuance of the Gospel in its Purity to our Selves, and to our latest Posterity. But if we prove Careless and Negligent in this Work of Faith and Labour of Love; if we grow so indifferent in Religion, as to be unconcerned at its Progress; if after putting our Hands to this Plow, we look back, we are not fit for the Kingdom of God, and He may be provoked to remove His Candlestick from us.

God in His own due Time will undoubtedly cause the Fulness of the Gentiles to come in; and how glorious and comfortable a Presage of that happy Time, would a generous Encouragement be of this Undertaking now? What a distinguishing Honour is it to be thought worthy to be His Instruments in bringing to pass such His gracious

our Purpose, to be subservient to
in making good His Word, in
filling the Promises that He has
made, and in so setting forth the Glo-
ry of His Goodness and Truth? May
the good God inspire us all with such
Christian Zeal and Evangelical
Charity, as may prove effectual to the
enlargement of His Kingdom, *that His
Name may be known upon Earth, His sa-
ving Health among all Nations.* Amen.

F I N I S.



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